CULTURAL DIFFERENCES IN ADVERTISING FROM A SEMIOTIC PERSPECTIVE: THE CASES OF LIPTON TEA ADS IN TURKEY AND AUSTRALIA

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Abstract

Culture is the accumulation of knowledge that includes individuals' understanding of art, knowledge, traditions, and skills. Culture as a structure which allows a society to differentiate between communities and individuals' integration with others within their own community, has an important place in the field of advertising. In a globalized competitive environment, it is possible to see that the concept of culture, which has become the focal point of marketing and advertising studies, holds an integrative effect on society in advertising activities. In the planning and realization of marketing activities, the determination of a number of marketing strategies according to the cultural characteristics of the consumers is a necessity in the name of the brand in the globalized competition field. Advertising campaigns created by taking into consideration the cultural differences of consumers provide the convenience of reaching the brand's goals.

This paper aims is to analyse the case of the cultural differences in advertising in the context of cultural dimensions of Hofstede through tea ads. Geert Hofstede has important studies on concepts of culture, his model of cultural dimensions, explained in this paper. In addition, semantic and thematic aspects of tea advertisements will be examined and how the fictions will be analyzed. Semiotic literacy has become a tool for interpreting messages transmitted to the masses through advertisements. Sampling on tea ads was created with the "select" method. The reason for choosing tea advertisements is that tea is a plant grown in Turkey and has a cultural effect as. Australia's climate is significant to produce and grow tea. These two countries express contrasting values according to the Hofstede index. In summary, this paper aims to contribute to studies on promoting culture as an important tool by pointing to the semiotic dimensions of advertising indicators. According to the findings from the research, Hofstede index values are shaped according to the dynamics of society. In addition, different effects can occur at different times.

Keywords: Tea, Advertising, Culture, Marketing, Semiotic Analysis.

GÖSTERGEBİLİMSEL AÇIDAN REKLAMLARDAKİ KÜLTÜREL FARKLILIKLAR: TÜRKİYE VE AVUSTRALYA LİPTON ÇAY REKLAMLARI ÖRNEĞİ

Özet

Kültür, toplum içerisindeki bireylerin sanat anlayışını, bilgi birikimini, örf, adet ve yeteneklerini kapsayan birikimler bütünüdür. Bir toplumun diğer topluluklardan farklılaşmasını aynı zamanda bireyin kendi topluluğu içerisinde diğer bireylerle entegre olmasını sağlayan kültür, reklamcılık alanında önemli bir yere sahiptir. Globalleşen rekabet ortamında, pazarlama ve reklam çalışmalarının

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odak noktası haline gelen kültür kavramının, günümüzde sıklıkla reklam faaliyetlerinde, topluma yönelik bütünleştirici etkiler gösterdiğini görmek mümkündür. Pazarlama faaliyetlerinin planlanmasında ve gerçekleştirilmesinde, tüketicilerin kültürel özelliklerine göre bir takım pazarlama stratejilerinin belirlenmesi, globalleşen rekabet alanında marka adına yapılması gereken bir zorunluluktur. Tüketicilerin kültürel farklılıkları göz önünde bulundurularak oluşturulan reklam kampanyaları markanın hedeflerine ulaşması açısından kolaylık sağlamaktadır.

Çalışma Hofstede'in kültürel boyutları bağlamında reklamlardaki kültürel farklılıkları çay reklamlarını örneği üzerinden araştırmayı amaçlanmaktadır. Bu amaç doğrultusunda kültür kavramı ve kültür konusunda önemli araştırmalara sahip Hofstede'in kültürel boyutları açıklanacaktır. Ayrıca çay reklamlarının anlamsal ve tematik açılardan incelemesi yapılarak, nasıl kurgulandığı incelenecektir. Göstergebilimsel okuryazarlık, kitlelere reklam yoluyla iletilen mesajları yorumlamak için bir araç haline gelmiştir. Araştırmada, göstergebilim yaklaşımın temel ilke ve kavramlarından yola çıkarak, "seçme" yöntemi ile çay reklamları üzerinde örnekleme oluşturulmuştur. Çay reklamlarının bu araştırmanın odak kısmında yer almasının nedeni çayın Türkiye'de yetişen bir bitki olmasının yanı sıra kültürel etkisinin olmasıdır Avustralya'nın iklimi çay üretmek ve yetiştirmek için önemlidir. Bu iki ülke Hofstede endeksine göre zıt değerleri ifade etmektedir. Özet olarak, bu makale reklam göstergelerinin göstergebilimsel boyutlarına işaret ederek, kültürü önemli bir araç olarak tanıtmaya yönelik çalışmalara katkıda bulunmayı amaçlamaktadır. Araştırmadan elde edilen bulgulara göre; Hofstede indeks değerleri toplumun dinamiklerine göre şekillenmektedir. Bunun yanı sıra farklı zamanlarda farklı etkiler ortaya çıkabilir.

Anahtar Kelimeler: Çay, Reklamcılık, Kültür, Pazarlama, Göstergebilimsel Analiz.

Introduction

Culture is the type of communication that affects the behavior of individuals and has differing characteristics unique to different groups (Kluckhohn & Strodtbeck, 1997, p.61). Therefore, there is a need for communication between individuals in order to realize cultural transfer. The communication method of each culture is realized by using the language in different dimensions. In this regard according to Edward T. Hall, culture is a form of communication (Hall, 1990, p.94). Communication elements used in writing, speaking and drawing are cultural images. These elements are symbols such as words, markings, fonts, and sound.

Communication and culture are evaluated as a whole. In order for culture to exist, it needs to be transferred with the language from generation to generation and therefore to be realized within the framework of communication. At the same time, the realization of communication is shaped according to culture. How to use the facts in communication depends on the concept of culture (Uzunçarşılı, 2010, 26). Thus, although language is fed by culture, it can be said that it is a phenomenon that feeds culture as well. Although there are many definitions of the concept of culture, it is possible to define it merely as a set of behaviors that a community adopts and understands.

There are many critical views on this issue at the point of advertising and culture. In particular, it is believed that advertising creates an artificial culture and thus the process of commodification of culture. Adorno and Horkheimer signify ads as 'elixir of life in the culture industry' (Adorno & Horkheimer, 2010, p.215). In contrast to this view, it is argued that the cultural images in the advertisements are reinforcements of advertising which facilitate the transmission of messages. Within the framework of these views, it can be said that some of the advertisements are formed within a cultural framework suitable for the society and some of them lead to changes in society.

Therefore, it could be said that ads are fed by cultural meanings which are dominant among societies.

In order to conduct research, analysis are done through the cultural reference points in the advertisements. Therefore, the most widely used intercultural differences theory in the field will be discussed in accordance with the study of Geert Hofstede's cultural dimensions to increase the purpose and effect of the research.

LITERATURE REVIEW

In this part of the study, the cultural dimensions of Hofstede and cultural differences in advertisements will be discussed.

Advertising And Culture Relation

Ads provide information about the product or service and reflect the culture of the period and society. Thus, message transmission is carried out with cultural codes suitable for the consumer population. Dyer paradoxically deals with the relationship between advertising and culture. He claims that a continuous message transfer has occurred with advertising work. While the content of these messages includes materialist persuasion, on the other hand, in a contradictory way, products or services are sold through cultural values (Dyer, 1982, p.75). Therefore, it could be said that the content of the advertisements is transferred through images, codes, values, and symbols belonging to a culture.

Today, rather than satisfying the needs, the phenomenon of consumption has turned into a person's feeling of belonging to a group, activities to gain respect and efforts for mobility towards an upper social class. These activities cause a number of symbolic values. Brands are sending a number of messages to their target audience through the most effective means of communication. Davidson's views on the subject, especially in the 80s and 90s, are transmitted through the way of life (Davidson, 1992, p.92). In this regard, Baudrillard states that consumer culture is shaped by the postmodern period in the 19th century (Baudrillard, 1996, p.29). Similarly, in the postmodern period, Lyon stated that consumer culture has been transformed into lifestyle (Lyon, 1994, p.79). Within these views, it can be said that the culture of production has been transformed into a consumption culture. At the same time, it can be said that consumption-oriented understanding has become widespread with the transition from the modern period to the postmodern period.

Symbols that refer to the social values of a culture are used when creating advertising strategies. In order to interpret these symbols, it is necessary to have knowledge of cultural codes. Hay (1989), who describes advertising as cultural objects, also thinks that the cultural object advertising is composed of different indicators which reflect popular culture. Thus, he argues that the system of indicators is composed of various discourses and is also a part of society's form of power (Hay, 1989, p.129).

The relationship between advertising and culture has an interactive structure according to Oskay. In this context, Oskay claims that the cultural codes in advertisements are closely related to the development level of that country. For instance, in developed countries, while referring to nature in beverage advertisements, in underdeveloped countries production stages of beverage facilities are transferred to the audience (Oskay, 1992, p.16). In line with this information, it can be said that in developed countries there is a feeling of longing for nature, and in undeveloped countries images referring to the need for industrialization are included.

Cultural Dimensions of Hofstede

There are many models used to analyze cultural differences. Geert Hofstede's research titled *Cultural Value Dimensions* is a guide in the field of advertising research in order to analyze cultural differences.

Hofstede's cultural research is one of the researches that explain the most basic cultural dimension differences used by researchers in this field (McSweeney, 2002, p.55). Hofstede's cultural value dimensions are used for global brands and ads in various regions. In particular, this model is important in terms of explaining the theory of consumer behavior. There are different levels of concept and methodology in the Hofstede model (Triandis, 1995, p.10). With these levels, the cultural dynamism of societies is determined. Hofstede argues that one of the main reasons why people's behaviors and thinking differ from each other is that they differ in the way people perceive their culture (Hofstede vd., 2005, p.12). According to Hofstede one of the differences that arise as a result of cultural value studies occurs between existing and imagined dimensions. While the attitudes that people develop with the realistic approaches of the existing dimension emerge, the imagined dimension is about how people construct a world in their dreams (2005, p.89). Some messages are transmitted over the dimension imagined in the advertisements. Therefore, images that are imagined by people appear through advertising messages.

The main reason for the widespread adoption and use of Hofstede's culture classification is that it has been analyzed in many countries. In particular, companies that aim to become a global brand must analyze their cultural dimensions prior to their international marketing efforts, and that makes it easier to implement their strategies. In this model which analyzes consumer behaviors, the effect of culture can be interpreted. As a result of his research, Hofstede names five dimensions used especially in the field of branding and advertising. These dimensions are based on consumer behavior data and intercultural psychology findings (De Mooij, 2004, p.99). Hofstede distinguishes cultures according to five dimensions namely power distance, individualism-collectivity, masculinity-femininity, avoidance of uncertainty, Confucian dynamism. In addition, the country is analyzed in the model according to the other country has a cultural position in the index (Douglas & Craig, 2006, p.22).

The power distance principle is the degree of distribution of power among individuals in the community. There is an unequal structure in the context of social hierarchy in high power range cultures. It is clear that a person's social status is clearly superior to others. Hence, it is emphasized in advertising and fashion goods and luxury goods advertisements that address social status requirements. The power distribution and the attitudes of people holding power in a culture are different (Anholt, 2003, p.75). If the power distance is high in a society, it can be said that vertical communication is realized and there are sharp limits in relations. in the same way, if the power distance is low in a society, there is equality in business and social relations and it can be said that horizontal communication occurs.

The principle of individualism-collectivism is the separation of the individual roles of individuals and the roles of the cultural groups to which they belong. Individualist cultures believe that individuality is valuable and that it is universal. In collective cultures, the desire and expectations of society are superior to the expectations of individuals. These cultures are mainly composed of large families and crowded communities. The phenomenon of communication developed in these cultures. Relationships between individuals are based on trust. Therefore, persuasion and confidence building are important in advertising (Hofstede vd., 2005, p.57). While the sense of belonging to a group is widespread in collectivist societies, individual decisions and preferences are dominant in individualist societies.

The principle of masculinity-femininity, the element of masculinity in culture is expressed as the reflection of performance and success. One of the important aspects of this principle is that the roles are different. The most important value in feminine societies is to be a conservator. Individuals are expected to be friendly behaviors. The weak are supported and the disputes are resolved. In masculine societies, competition, power and success are in the foreground. In this culture, women usually do housework (Yaveroglu & Donthu, 2002, p.49). In masculine societies, working life is considered as a job that a man can do. In female societies, working life is considered to be just an option.

The principle of Uncertainty Avoidance relates to people's reaction to uncertainty. Strong uncertainty avoidance cultures require rules and formalities to structure life. People who avoid uncertainty are more abstinent and are less open to change or innovation. This explains the differences in the adoption of innovations. In countries with high uncertainty avoidance, there is a passive situation in health, whereas in countries with low uncertainty avoidance, it is more active in terms of fitness and healthy life (De Mooij, 2010 p.67). In cultures with high levels of uncertainty, individuals try to reduce situations that may cause uncertainty. Therefore, they are satisfied with short functional knowledge rather than long. They are also strict about the rules and are experiencing stress in the face of uncertainty causing events.

The principle of Confucian dynamism is the degree to which a society has a pragmatic view of the future. The other name of this principle is long-term short-term orientation. The values in long-term orientation are persistence, the relationship with status, the feeling of saving and shame. In the short term orientation, the focus is on the pursuit of happiness instead of seeking the peace of mind. Long-term orientation means investing in the future (Polegato & Bjerke, 2006, p.263). In the short-term orientation, while the importance of the time and the past is given, the long-term oriented future is considered as the reference point and the most important plan is focused on the future time.

Cultural Differences and Values

The origin of the concept of culture is derived from the word *cultura*. Culture also means crop (Güvenç, 1991, p.96). The reason it stems from crop is that it refers to a lifestyle acquired in a certain process (Doğan, 2007, p.10).

Culture is part of the social interaction in a society. In this context, culture has direct and indirect dimensions. The direct dimension is depicted as the cultural traits of a society. Language, eating patterns, buildings, monuments, agricultural products, fashion, and art all create a general picture that creates a perception. In relation to culture, deeper relations with the norms and values of the culture take place. Therefore, behavior, attitude, perception, and interpretation of people in the culture are determinative in shaping culture (Trompenaars & Hampden Turner, 1998, p.21-23). In this context, culture is effective in creating the mental processes necessary for people to comprehend and understand the world they are in. The individual does not come to the world as having a culture, and from the birth onwards he learns the cultural values through his experiences at the end of the socialization process. In other words, an American likes hamburger, a German like beer, Chinese rice lovers are not born to the world, the behavioral characteristics they have developed over time, depending on the cultural characteristics (Saydan & Kanıbir, 2007, p.78). In this sense, Bourdieu rejects the idea that individuals have the individual natural choices of the minds, and speaks of a social weapon extending from the bottom of the food tastes to the cosmetics, art, music, and literature, separating and determining the legitimate from the non-legitimate (Allen & Anderson, 1994, p.70).

With global marketing approach, it is quite wrong to think that people around the world have the same tastes and the same demands and to think that they want the same level of fear, taste, excitement, and entertainment. Culture is effective in people's lives as well as in every field, and it has a decisive position in the decisions of products and services. Although the needs of all consumers in Brazil, France, India, and the USA are the same, the necessary means and points for achieving the goal are absolutely different (Müeller, 1987, p.53).

Semiotic Analysis

Semiotic analysis is a language-based research discipline that focuses on the production, transmission, and interpretation of symbolically reflected meaning in messages and symbols. An icon may represent

multiple meanings. Ferdinand de Saussure's opinion on this subject is that human language is the most advanced system of icons (Saussure, 1974, p.60). Almost a lot of things it can communicate with are symbols and make sense. The symbols have an important place in creating meaning as well as being unique. For this reason, semiotics also includes the meanings behind the icons displayed, as well as analyzing the meaning of the symbols and the framing of meanings with social and cultural structures.

No matter how clear any sign is, it can be so difficult to reveal its hidden properties and to create meaning (Minger and Willcocks, 2014, p.21). Therefore, it focuses on the effects of semiotics on the way of presentation, production, and interpretation of the indicators rather than on the content of the message. The area of semiotics is a research area that consists of many different concepts and ideas and is shaped according to various situations. There are a lot of researches on the interpretation of advertisements through semiotic studies in advertising. In particular, advertising analysis is carried out based on the work of Roland Barthes, one of the important names in the formation of the theoretical structure of this area. The analysis of meaning in advertising or any discourse, the Hidden Meaning of direct transmitters and transmitters, is called the 'galaxy of the exhibitors', according to Barthes (Dağtaş, 2012, p.197). Barthes emphasizes that any cultural reading can be understood and interpreted differently by different individuals. What Barthes describes as a straight meaning in the galaxy of the exhibitors is a universally accepted phenomenon, which is considered to be a semantic meaning, is the semiotic analysis performed as unseen meanings.

For Küçükerdoğan (2009, p.189) according to myth, the object is naturalized by emphasizing the side meaning of the objects shown. For Barthes (1991, p.140-142) according to the analysis of myth, capitalist thought societies turn indicators into myths to legitimize dominant ideas. In this research, with a similar understanding, the myths of workers and expressions such as the struggle for life, labor, women and black people are naturalized and used in texts. The myths used in the advertisements are thought to be reproducing the dominant ideology. Myths are stories which enable a culture, reality or nature to explain or understand their appearance (Fiske, 1996, p.97). The most basic functions of myths in the meaning process are the preservation of social order by generating solutions to the fundamental contradictions and the naturalization of the meanings presented. Through these functions of myths, the meanings created and naturalized in advertisements reproduce the dominant ideology. Myths contain all the important events that have happened until human beings become what they are today; in other words, human beings become mortal, gendered, organized in a society, have to work in order to live and work according to the rules (Eliade, 1993, p.17). In line with this definition, it would be right to emphasize its ideological importance by not limiting myth to the definitions of fairy tales and legends.

In advertisements, text and visual elements are used within message transfer methods. The texts and visual elements used in advertisements, are the main indicators that stimulate the viewer's feelings and thoughts. All this is conveyed by some code through metaphors, indicators and symbols (Berger, 2019, p.125-126).

Roland Barthes Semiotic Analysis Model

In the field of cultural studies, especially in the late 1960s, Roland Barthes's analysis results began to be emphasized in many studies. As Barthes's "Mythologies" (1991) increased scientific awareness, he influenced many writers in this area (Gevrek, 2015, p.48). Barthes emphasized that the aim of semiology is to examine in depth any signs system, the essence, and boundaries of the indicator, the forms of display, the sounds, and the phenomena of the objects that make up the content of the objects (Barthes, 1991, p.9). Barthes' denotation and connotation are defined in terms of meaning and level

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of representation. According to Barthes, the indicators have different levels of interpretation. This is the first stage of straightforward interpretation. In this case, there are two concepts: the signifier and signified. The answer is the second stage of meaning and is the determinant of the order.

The connotation makes references to the denotation in the indicator system and by using denotation, sequence of meaning could be concluded. Therefore, it could be said that the denotation is the first meaning and it is universally accepted, the connotation is the meaningful meaning of secret meaning. Barthes's work is ideological and it is seen that especially in the works he gives importance to connotation and he makes a study on the distinction of what is shown in 1971 (Dağtaş, 2012, p.69).

Turkey and Australia Comparison According to Hofstede Cultural Dimension Index
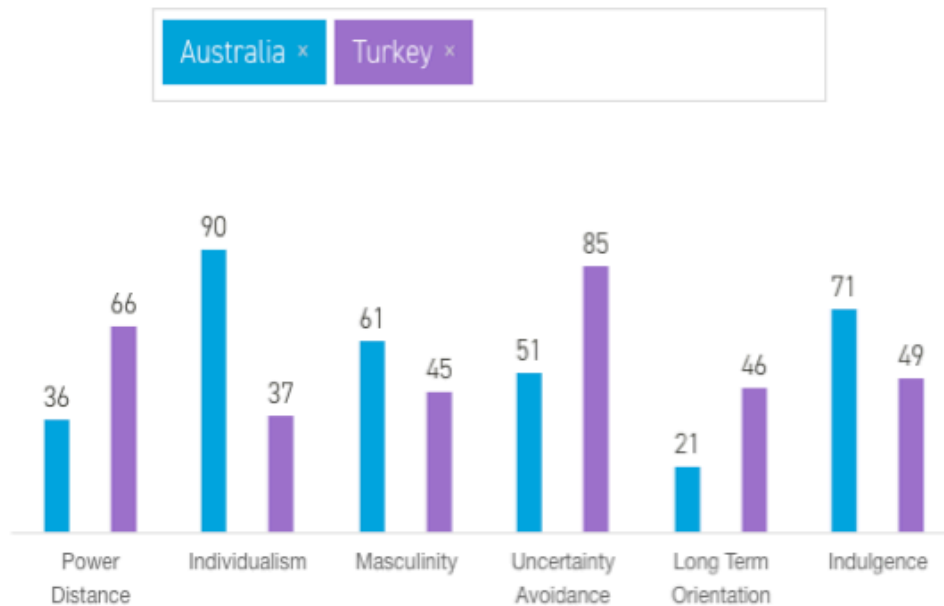
Table: 1 Hofstede's cultural dimensions index

Power distance principle: According to the Hofstede index, Australia has a low score of this size 36 points (Table 1). The purpose of establishing institutions in Australia is to adapt within society. Access to superiors in institutions is easy, and managers rely on their employees. There is two-way communication between managers and employees. At the same time, communication takes place in an informal, direct and participatory manner. Turkey has a high score on this scale (66). Therefore, superiors are inaccessible in Turkish culture. Power is centralized and managers trust their boss and rules in Turkey. Employees expect to take orders from their managers. There is always a formal attitude towards managers. Communication is carried out indirectly.

The principle of individualism- collectivity: Australia has a high score and is an individualist society (90). In Australia, there is a social structure in which individual goals are at the forefront. In Turkey, 37 points is a collective society. Therefore communitarianism seems to be more significant in Turkey. Priority is given to target groups in Turkey. In collective societies, adaptation to the group is avoided and open conflicts are avoided. According to Hofstede's index has a collective structure of Turkey. Common benefits within the community are more important.

The principle of masculinity-femininity: Australia has 61 points in this dimension. It is considered as a "masculine" society. Individuals in Australia focus on the best they can be. Australians attach

importance to promotion in working life. Turkey has 45 points and is the feminine side of the scale. In this society, feelings such as sympathy, compassion and understanding are dominant. Leisure time is important for Turks, all the family and friends come together to enjoy life.

The principle of uncertainty avoidance: Australia has an average level of score in this dimension (51). In this society, stress is at a moderate level. Turkey has 85 points this size. Therefore, laws and rules are needed in this society. The trust level is low. This size is directly proportional to the power range size. If the power range is high, the uncertainty avoidance rate is high.

Long and short term orientation. Australia has a low score at this size. (21) Therefore, it could be said that this culture has a normative dimension. At the same time, traditions are very important in this society. They want to get results quickly in any case. Turkey has taken more moderate points of this size (46). A savings plan is important in Turkish society. Relations are organized according to status. According to Hofstede's index, values such as cooperation, compassion, and close relations are important in Turkish culture.

METHOD OF RESEARCH

Purpose of The Research

Tea is an important part of Australian culture. Tea is consumed in the morning and afternoon by most Australians. Tea is described as a national beverage in Australia (Suter & Miller, 2019, p.4). Australia's climate is suitable to produce and grow tea. Lipton supplies 50% of its yellow label products from Rainforest Alliance certified farms (Francis & Campbell 2004, p.274). Therefore, it can be said that the Australian region is an important production area for the Lipton brand. At the same time according to the index Hofstede having opposite Turkey and Australia's cultural fabric creates the framework for the research. In Turkish society, when family members come together for whatever reason, they start drinking "tea" as a complement to a warm conversation. In this respect, tea represents sincerity and sincerity as a side meaning (Güneş, 2012, p.239). Therefore, it can be said that tea has a unifying feature for Turkish culture. At the same time, people use it as an icon in dialogues with each other.

The effects of the changes in the understanding of marketing on both economic and socio-cultural structure etc. For international reasons, it is necessary to make more careful planning in global advertising strategies in order to reach the target audience. Considering the importance of cultural differences in terms of advertising effectiveness, it is one of the important points of advertisers in terms of cultural strategies in global advertising applications. For this reason, the aim of this study is to reveal how cultural differences are emphasized in global advertising strategies and to explain the ways of transferring these differences. In this study, the use of global advertising strategies with the help of the basic principles of semiotic analysis, Lipton, which is a global brand, has been preferred in various periods.

Lipton Ad in Turkey and Its Semiotics Analysis

Performed by Unilever Lipton tea advertising agency advertising in 2017 film with a slogan 'Tea Making Easy?' was published in Turkey in December. Many countries are rich in ethnicity. The cultural richness of the country increases with the combination of these ethnic elements. Situated on Turkey's northern Karadeniz region, it is one of seven regions with a rich cultural structure (Coşan & Seçim, 2019, p.131). Tea plant, grown in the region and consumed frequently, is defined as a cultural symbol. Local elements in the Karadeniz culture and the local transformation of Lipton are transferred. Peasant women and urban women together in the advertising film have created a

discourse on the sincerity and naturalness of the locality. Farmer women teach women from urban areas the particulars of tea-gathering. The advertising film consists of cultural pieces is 48 seconds.

Figure: 1 Lipton 'Tea Making Easy?' ad in Turkey – YouTube screenshot
(https://www.youtube.com/watch?v=-fZorydo9S8) (Retrieved at 13.04.2019)

Sign: Wooden room with pulses in it.

Signifier: Pantry.

Signified: Karadeniz culture.

Denotation: A pantry room filled with enamel / copper pots, dry corn, dried vegetables is shown.

Connotation: Representation of localism / Turkish culture (Figure 1). Natural products are always on the shelf. The wooden vineyard is an indication of the naturalness of sincerity. Lipton's naturalness is highlighted in a local setting, with Lipton exhibiting its natural products on the shelf.

According to Hofstede theory; each culture has its own cultural indicators. Therefore, these cultural indicators are used to generate advertising messages. In this advertising frame, there are cultural sign which refer to the Karadeniz culture. Thus, discourses have been formed on the adoption and reflection of the locality.

Figure: 2 Lipton 'Tea Making Easy?' ad in Turkey – YouTube screenshot
(https://www.youtube.com/watch?v=-fZorydo9S8) (Retrieved at 13.04.2019)

Sign: Women working in the field of greenery.

Signifier: Tea plantation.

Signified: Help.

Myth: Working women. In the image, the tea collecting work, which is transferred with the myth of women, is transferred using the woman.

Denotation: A local woman showing tea to the city woman in a tea field.

Connotation: The ignorance of urban women on this subject and the educations of peasant women on this subject are reflected. On the stage, the peasant woman's urban hard woman against the inexperience of the firm is an emphasis on the incompetence (Figure 2).

According to Hofstede theory; this ad frame can be explained by the size of the Hofstede's power range. Here, there is a structure that shows the difference in status between urban women and peasant women. The contrast between the local woman's ignorance about tea work and the local attitudes of the peasant woman is reflected. Turkey is a country with high power distance. In Turkish culture, there is a tendency to respect teachers, educated people, and family elders.

Figure: 3 Lipton 'Tea Making Easy?' ad in Turkey – YouTube screenshot
(https://www.youtube.com/watch?v=-fZorydo9S8) (Retrieved at 13.04.2019)

Sign: Women climbing up the slope with baskets on their back.

Signifier: Women returning from collecting tea.

Signified: Women who work hard.

Denotation: It could see women coming from collecting tea.

Connotation: There is no male or urban women among the peasant women working in a group (Figure 3). From this point of view, it is reflected in a Karadeniz culture where active men are passive.

According to Hofstede theory; this ad squared can be explained by Hofstede's masculinity-femininity discourse. While masculine societies focus on success and competition, the basis of dimension is unequivocal cooperation and loyalty. Turkey is contrary to beliefs female community of this size. However, the social role of women in Turkey Hofstede's conflict with this context. Lipton is seen that Turkey adopts the operating status of women as seen in this ad frame. The main reason for this is that the position of women in our customs and traditions under the concept of culture is different.

Lipton Ad in Australia and Its Semiotics Analysis

In 2011, the Lipton tea advertising film, performed by Unilever advertising agency, was published in February with the slogan 'Make A Better Choice'. Conservation of rainforests in Australia and the process of formation of Lipton tea are described. The working conditions of Aboriginal people in cultural dress are conveyed. The advert for the music accompanied by ritual music is 30 seconds.

Figure: 4 Lipton 'Make A Better Choice' ad in Australia – YouTube screenshot
(https://www.youtube.com/watch?v=ZrjuAiH5AWo) (Retrieved at 15.04.2019)

Sign: Worker human group.

Signifier: A group of black people, tea collection baskets.

Signified: Labor.

Myth: Men. Another meaning conveyed in the advertisement with the myth of the worker is that the male figure is used when the emphasis is made for success with the visual text. This meaning presented in advertising can be explained by the fact that success, according to the dominant ideology, is a trait attributed to the man. Therefore, beauty, aesthetics, sex appeal in advertisements

physical features such as intelligence and effortless female figure; power, success, features such as agility and practicality are presented with the male figure. This situation, the use of myths in advertising is an indication that old values are not rejected and that new ones are articulated to old ones (Fiske, 1996, p.109).

Denotation: A group of black people with traditional dresses are moving towards the tea collection area (Figure 4).

Connotation: It is emphasized that there is no white person among the people going to the working area and the worker identity belongs to black people.

According to Hofstede theory; this ad frame can be explained by the size of the Hofstede's power range. Aboriginal tea collection ritual is transferred here. According to Hofstede's value size, Australia is a country with a low power range. Therefore, this conflicts with the advertisement frame. It can be said that the general structure of the advertisement and a social structure that does not oppose the status symbols emerge. There is an expression in which inequality is seen as normal among the individuals belonging to the working class.

Figure: 5 Lipton 'Make A Better Choice' ad in Australia – YouTube screenshot
(https://www.youtube.com/watch?v=ZrjuAiH5AWo) (Retrieved at 15.04.2019)

Sign: Students.

Signifier: A group of black students.

Signified: Togetherness, happiness.

Denotation: A group of uniformed black students happily walk.

Connotation: In this scene of the commercial film, there is a better discourse for their future (Figure 5). There is a reference to the fact that Lipton will be producing in the rainforest and the labor force in that region will increase. An orientalist perspective suggests that a promise to save them will be saved. Since the realized production threatens their future, it is conveyed that sustainable production and students' futures are guaranteed.

According to Hofstede theory; this ad frame can be explained by the size of the Hofstede's long and short term orientation. In this frame, 'better for their future' discourse reveals that the country has a normative attitude. Therefore, at this point, future plans are confirmed by mentioning the plans related to the future.

Figure: 6 Lipton 'Make A Better Choice' ad in Australia – YouTube screenshot
(https://www.youtube.com/watch?v=ZrjuAiH5AWo) (Retrieved at 15.04.2019)

Sign: Modern room and a woman, a man.

Signifier: There are two people drinking tea in the room.

Signified: Share, modernism.

Denotation: A room with modern amenities.

Connotation: Tea is not a coffee while chatting. Modern life is associated with Lipton. The simplicity of the furniture in the room and the lifestyle of the mass consuming Lipton tea are conveyed. Lipton is part of modern life. People who work in the cropland to be black people, and others drink Lipton to be white transfer the sign of white human superiority (Figure 6).

According to Hofstede theory; this ad frame can be explained by the individualism dimension of Hofstede. As explained in this frame, individualism is in the foreground in individualistic societies. At the same time, a low-context communication medium is seen.

Lipton is shown as only two people who consume tea and emphasizes the individualism of Australians.

Conclusions

It is important that the global brand maintains the local and global cultural balance. Because, although people in society are a part of consumption culture, the effects of their culture are seen in all their habits. From this point of view, it is very important to develop strategies for a brand according to cultural values. The differences between cultures, as well as their similarities, are natural. Values and habits are the basis of culture. Therefore, it could be said that later developed.

Advertising messages prepared by taking into consideration the cultural differences of society are more effective in reaching the target audience and perceiving them. It makes it easier to understand the advertising message with the fact that the target audience encounters the items that are familiar in the ads. At the same time, the individual feels close to the brand. It has become a necessity for global

brands to take into account the adaptation strategy in advertising activities. Therefore, negative events such as negative reactions caused by cultural differences or misunderstandings are prevented in the culture in which the advertisement is published. The cultural dimensions of Hofstede are guiding the understanding and interpretation of global differences. In particular, companies that want to be a global brand are able to communicate more effectively in advertising and marketing activities. According to the findings from the research, Hofstede index values are shaped according to the dynamics of society. In addition, different effects can occur at different times. Because cultural symbols are different in each country, the methods to be applied in advertisements are expected to be different.

The labor myth in the Australian Lipton Tea ad represents a group of black people. The group that consumes tea consists of white people. As can be seen from the example, advertisements designed with myths and ideologies of dominant ideologies shape society in the direction desired by the system. In Turkey Lipton tea advertising, the labor myth, mostly reflects the women's group. At this point, the myth of women being in the tea field of women is also conveyed as an act accepted by the society as a necessity belonging to the Karadeniz region.

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Figure 2: https://www.youtube.com/watch?v=-fZorydo9S8 (Retrieved at 13.04.2019)

Figure 3: https://www.youtube.com/watch?v=-fZorydo9S8 (Retrieved at 13.04.2019)

Figure 4: https://www.youtube.com/watch?v=ZrjuAiH5AWo (Retrieved at 15.04.2019)

Figure 5: https://www.youtube.com/watch?v=ZrjuAiH5AWo (Retrieved at 15.04.2019)

Figure 6: https://www.youtube.com/watch?v=ZrjuAiH5AWo (Retrieved at 15.04.2019)